

AWOL #1

youth for peace and revolution



AWOL

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by marie koetje



WARNING: THE VIEWS EXPRESSED HEREIN ARE THOSE OF YOUTHS AND DO NOT NECESSARILY REPRESENT THE VIEWS OF THE GOVERNMENT, OUR PARENTS, OUR TEACHERS, OUR BOSSES, OR ANY OTHER FORCE THAT TRIES TO KEEP US IN LINE.

THE ARTICLES DON'T EVEN NECESSARILY REFLECT THE VIEWS OF CCCO. YOU SEE, I PUT TOGETHER THIS ZINE AS PART OF MY SUMMER FREEMAN INTERNSHIP WITH THE CENTRAL COMMITTEE FOR CONSCIENTIOUS OBJECTORS (CCCO), AN ORGANIZATION WHICH WAS FOUNDED IN 1948. CCCO WORKS WITH MILITARY RESISTERS, CONSCIENTIOUS OBJECTORS, AND GRASSROOTS ACTIVISTS FIGHTING TO DE-MILITARIZE OUR SCHOOLS AND COMMUNITIES. THIS ZINE IS PART OF OUR PROJECT TO COUNTER MILITARY RECRUITING.

AWOL, AS A MILITARY TERM, MEANS ABSENT WITHOUT LEAVE. IT REFERS TO A SERVICEMEMBER WHO LEAVES THE BASE FOR ANY REASON WITHOUT OFFICIAL PERMISSION—AND IT IS A CRIMINAL OFFENSE! [WELCOME TO THE LAND OF THE FREE, BOYS AND GIRLS! WHERE YOU GAIN THE PRIVILEGE TO VOTE AND KILL FOR YOUR COUNTRY IN THE SAME YEAR! DON'T FORGET TO SIGN UP FOR SELECTIVE SERVICE, 18-YEAR OLD BOYS, OR YOU'LL BE A CRIMINAL TOO!]

AWOL, FOR THE PURPOSES OF THIS ZINE, CAN ALSO MEAN ACTIVISTS WORKING TO OVERTHROW LIEUTENANTS! WE ARE TAKING A PRO-ACTIVE STANCE AGAINST MILITARISM, OR, THE BELIEF THAT MILITARY FORCE IS A PANACEA FOR THE WORLD'S ILLS. WE'LL BE DEALING WITH OTHER ISSUES TOO—SUCH AS RACISM, CLASSISM, HOMO-PHOBIA, SEXISM, ABLE-ISM, AND AGE-ISM. NOT ONLY ARE ALL OPPRESSIONS LINKED, BUT VIOLENCE, OR THE THREAT OF IT, IS INTIMATELY TIED IN WITH ALL OPPRESSIONS. THE FEMINIST SIMONE DE BEAUVOIR SAID "ALL OPPRESSION CREATES A STATE OF WAR." I BELIEVE THE CONVERSE IS ALSO TRUE.

- JENNA DELOREY

This zine is intended to be an exchange of ideas and a source of youth empowerment. We did something wrong if all you do is read this! Send us art, articles, and stuff for possible review. Give us feedback. Request to get on our mailing list or become part of the CCCO activist database. Contact us for more information. Review AWOL (individual copies are free, though trades and donations would be lovely!). Distribute copies (order them from us—10 for \$5—or make copies yourself—this is copylefted). Create your own zine. Organize in your school or community. Act up!



THE FIRST TIME I SAW NO FRAUD PLAY, DAN WAS SINGING WHILE HANGING UPSIDE DOWN FROM THE WOODEN BOARDS SUPPORTING THE CEILING OF THE SHED. THESE ANTICS CAN ONLY BEGIN TO INDICATE THE ENERGY OF THE MUSIC.

Jenna: Who is in the band and what instruments do they play?

Dan: Jay—bass, James—guitar, Walt—drums, and me—vocals and guitar

J: How would you describe the No Fraud style/charm?

D: Our charm is based on having none. We play straight from the heart. Sometimes it's a million laughs. Sometimes it's a million pounds of pain. Our sound is mostly fast hardcore/punk/thrash.

J: How did you come to punk rock?

D: Very young and through skateboarding mostly. The other part was because I didn't see any real energy or message in pop music.

J: What events helped to shape your political consciousness?

D: My dealings with police and teachers when I was younger shaped me the most. One incident stands out at this moment. I had spray painted the walls indoors and out at my high school during class. I did it all by myself. Yes, my friends watched and Chris laughed the hardest. Well, later in the office, a cop told me that he knew I did it because Chris told him I did. Then he said, "Just tell us he (Chris) did it and we'll let you go." Yes, I was suspended and Chris wasn't. After a long talk, Chris told me that he didn't tell them I had spray painted the walls. I confronted the cop and he said, "I lied to you kid—it's a method we use to get information outta people." The men in blue, our friends, people you can trust!

J: What is the potential of music to politicize people?

D: Many of the revolutions of old were fueled by song. Music is an international language but the words are not. This barrier is hard to surmount but we try by offering multi-lingual lyric sheets and filling our songs with political statements.

J: What forms of culture do you perceive as helping to create positive social change?

D: Hardcore/punk music, fanzines, radio, books, etc. Most of these I think of in terms of independent release. This would mean lacking funds from any major corporation. Existing in this manner creates freedom and less censorship. Learning from these sources should be better than government-funded schooling due to the fact that propaganda should be less prevalent.

J: Will you explain your song "Radio Sucks"?

D: In most places in the U.S., radio is controlled by programmers. They run supposed tests on the audience to see what they like. Owners of the stations hire these people to tell them what to play. That's how you get Offspring and Led Zep back to back. We all know radio sucks and one of the reasons things have come to be this way is the F.C.C. The Federal Communications Commission reeks of censorship! It was created by government and big business to boost consumerism.

J: What does the future hold for No Fraud?

D: Hope.

No Fraud distributes its own music. Write for info: 475 Foxglove Rd., Venice, FL 34293



Free to Fight is a compilation of music, spoken word, and self-defense instruction for womyn, that also comes with an amazing booklet of stories, art, and instruction. It is a revolutionary merger of music and activism, and I had the good fortune of seeing two of the musicians from the project live.

Jenna: How old are you and when did you start rapping?

Mizzery: I'm 20. I started writing in high school—you know, when you have boring teachers. I like to sing too, but it's hard for me to sing in front of people so rapping came about and I can talk but be creative. 151: I just turned 20, and I started rapping in the third grade in talent shows with my little friends. My name back then was Baby D—I thought that was fresh.

M: It got started on the playgrounds too—"Miss Mary Mack Mack Mack..."

J: You're both from Portland. What's the hip hop scene like there?

1: It has never been this live. Hungry Mob—they're a production company—just put together the first "Po-hop," the first annual Portland hip hop show. 25% went to the Black State Unions, and there were maybe 12 groups playing a night! Portland is definitely on the come-up.

M: People that were at first scared of rap are now starting to listen to the lyrics and realizing that it's not so scary and everybody's not talking about killing and shooting.

J: What do you rap about?

M: Just stuff that happens everyday in my life—being a mother, health, how it is surviving out there.

1: Then when you switch up and start talking about something positive it gives listeners another notion to move on. The ladies gotta do this shit—that's what's a shame—but we doin' it.

M: And it's like, being a female rapper, you have got to really sit down and come up with TIGHT lyrics. Guy rappers can come out and say anything and people think it's fresh. If a girl were to say those same lyrics she wouldn't get the same reaction.

J: How did you two meet?

M: We met at a show that was a benefit for a high school in Portland so they could have \$ for their band. They asked me to do it and I met her there. She heard my lyrics, I heard hers... got on the phone and been kickin' it ever since.

J: What other musicians are sending positive messages? What do you listen to?

1: The people on a more positive level that I listen to are usually alternative r&b—Mary J. Blige, Desiree...

M: Michael Jackson... a lot of alternative rock, like the Cranberries...

1: A lot of oldies... Team Dresch!!! They're tight. We do a rock song with them called "The Face You See."

J: How did you get involved with the **Free To Fight** compilation?

M: Carlos called me and said that Jody was putting together a compilation and she wanted a lot of different sounds, she wanted some female rappers on it. He told Jody about us and she called to see if we wanted to do it. I've been a victim of domestic violence so I really wanted to be a voice in this project—to step up to the mic and just be a voice in the fight against it. Because people are starting to take it seriously now, when before they used to try to ignore it, and I just want to be a part of that revolution.

For a catalog, send a stamp to Candy-Ass Records, POB 42382, Portland, OR 97242

I've witnessed a very large amount of violence in my 22-year life span. You see, I grew up abused (in more ways than one) by my father. After that hell was put to an end, I moved into a neighborhood that was more than a little sketchy. For not being willing to compromise and change from simply being myself to a tough boy, I proceeded to get the shit worked out of me on a daily basis. I eventually had to learn to hold my own and fight. It was that or bleed every day and lose whatever I had on me. It was a learning experience, but at times I wonder if it was worth it. I'm way too aware of the dangers that are out there in everyday life. It's fucked me up. I was too paranoid to leave the house when the sun went down. I was always armed. Basically, I was in a bad way. I think it was because I watched my best friend get shot and die in my arms. I left the city a week later and brought some scars with me.

And that wasn't the last friend I watched die. I'm not writing this so I can get a sympathy card explaining to me how unfair my life is or was. What I'm doing is trying to express how insane it is to encounter all of these middle and upper class straight white males who can watch some inner city movie and totally adapt to a lifestyle that is nothing but a dream to them. After living on the wrong side of the tracks, you know where those movies and songs take place, and I can't see why this lifestyle is so often glamorized. There's nothing appealing about doing dirt to get yourself through the day, never knowing if your funeral is next, and having to worry about those next three blocks to get to your doorway at three in the morning. I can't explain what it's like to live like that, but all I'll say is if these kids gave up a week in their nice, pretty, white, family homes for a week in the city, their minds would change real quick. I can't really listen to hip hop or watch stupid shoot'em up movies after the events that have taken place in my life. I know rap is a culture and a lot of the older groups weren't glamorizing the lifestyle (it was more like "this is my life," ya know?). It wasn't intended to sweep the nation and make some silly white kids act out of their head and forget where they're coming from.

Killing someone is NOT cool. Please tell me what is so goddamn appealing about taking someone's life for your power and acceptance. Every person has someone that really needs them. Imagine someone killing your girlfriend, boyfriend, mom, dad, best friend, brother, sister, or even you. Death is not glamorous. It makes perfect sense to me, but I don't think some people get it. They think it's cool to take someone out, but if someone messes with one of their friends, it's all over for that person. Does it make any sense to you? I just can't comprehend all of this slang and talk and watching of each other's backs in suburban neighborhoods. I have witnessed these kids throwing up signs and doing tags and whatnot! What-ever. It doesn't register in my cranium why these kids want to be in a place that others, like myself, fought our way out of.

After seeing the minor shit that I have, I couldn't imagine what it would be like to go to war for a problem that a few people can't work out on their own so they send in thousands of kids to die (I wonder if they will get to go to heaven). I'm not into violence, and with all of the power that our country has, I think we can find better ways to solve things than to kill thousands of people unnecessarily.

— Max Ginnis

DEMAND MILITARY-FREE SCHOOLS

By Sara Zia Ebrahimi

As the peril of the modern situation becomes increasingly apparent, more and more young people are forging their way into activist circles. There are several issues that one can take action on. It is important that there is an understanding of how "smaller" local actions relate to national and international issues. Militarism, for example, is an international issue that increasingly affects high school students. It manifests itself in the rather conspicuous example of the Junior Reserve Officer Training Corps (JROTC). The government's desire to indoctrinate high school students in jingoism is reflected by Congress' vote in 1992 to increase the number of schools with JROTC programs from 1,600 to 3,500 by the 1996-1997 school year. Additionally, the Pentagon planned to establish 50 military "career" academies between 1993 and 1996, each of which enlists twice as many students as the regular JROTC program, for triple the amount of time during a day.

In cities such as Phoenix, Minneapolis, and Ft. Collins, coalitions consisting of parents, teachers, and students have been able to successfully counter JROTC expansion. Though coalition building is a key element in political activism, we often tend to forget as young people that we too can initiate direct actions on our own without waiting for a cue from adults.

When contemplating actions to drive an already-existing or prospective JROTC program out of a high school, it is essential for those involved to remember that the actions must be completely

non-violent. Not only would countering militarism with violence be hypocritical, but it would result in a tumult of emotions rather than a rational transfer of information from one person to the next. It's also important to research the facts.

Each high school JROTC program agrees to a contract which requires it to pay at least two military instructors and to enlist a minimum of 100 students. Because of this requirement, a logical means by which to remove JROTC

programs from our schools seems to be to discourage enough students from enrolling so that the program, according to the federal contract requirements, would be cancelled.

JROTC indoctrinates young people, teaches hate and discrimination, and wastes millions of dollars annually that could be spent on alternative school programs. Detailed information on alternatives to JROTC is readily available from CCCO.

Direct action should attempt to pass on information to other high school students in creative ways. For example, JROTC programs often hold information sessions at the high schools and, if questions are put forth in a constructive manner, besides pressuring the JROTC officer, they can provide useful information for prospective JROTC students. ("Isn't it true that the Department of Defense provides a \$500,000 grant to hook school districts on the military academy, then districts must pay the full cost after two years? Isn't it true that JROTC violates federal, state, and local anti-discrimination laws?", etc.)



Furthermore, Native Americans are often derisively called "Chief," and Asian-Americans face being referred to as "Gooks."

Even more alarming are the statistics illustrating racist military discipline. Over half of the prisoners in military jails are people of color. In 1991, several Black Louisiana National Guardsmen, including Robert Pete, were prosecuted and imprisoned after organizing several "gripe sessions" to discuss racism and harassment in their unit. Pete received a 6 year sentence before activist protests and media attention helped set him free.

Furthermore, 1 in 3 Black soldiers are given a less-than-honorable discharge. With bad discharges, veterans lose benefits (even those paid for out of their own salaries). It is then even more difficult to get a job.

American minorities have certainly fought disproportionately. The question is, who have they been fighting? Since WWII, the victims have been other people of color, mainly in Third World nations: Korea from 1950 to 1953, Vietnam/Cambodia/Laos from 1953 to 1975, Cuba in 1961, the Dominican Republic in 1965, Guatemala in 1966, Grenada and Lebanon in 1983, Libya in 1986, Panama in 1989, Iran in 1990, Iraq in 1991, Somalia in 1993, and Haiti in 1995.

Long before WWII, the U.S. had an official policy of genocide. A JROTC textbook reads, "Fortunately for the army, the government policy of pushing the Indians farther west, then wiping them out, was carried out successfully." This time, Black "buffalo soldiers"

were disproportionately used to massacre Native Americans.

Aside from the gleeful nod JROTC gives to extermination, other nations have also been guilty of victimizing indigenous people—often in the form of Third World imperialism. The French fought against uprisings in its colonies of Indochina (1947-54) and Algeria (1954). The Soviet Union invaded Afghanistan in 1979. These trans-national episodes suggest that the attitudes prevalent in militarism foster and



**I learned my skills
in today's military**

The Congressional Black Caucus has this to say of the African-American military experience: "The total effect of a Black service-person's encounter with the military is that when they leave they are usually in worse condition than when they entered. They have generally received little training.... They have been subjected to harassment and discrimination at the hands of their superior officers... and too often wind up with a less than honorable discharge which guarantees that their civilian life will be at least as difficult as former military life." Racism in the military targets ALL people of color, and enlistment does not lead down a path of liberation for people of ANY color.

MILITARY SPECIALTIES: racism, classism, imperialism

By Ashley Greene

The U.S. Armed Forces' official policy does not call for the recruitment of minorities as cannon fodder. It does not require that they be subjected to institutional racism. Nor does it demand that these minority recruits be forced to kill other people of color. But it might as well.

In fact, the military is working very hard to promote an image of equality. A current JROTC textbook reads, "Since the adoption of the 13th Amendment in 1865 abolishing slavery, all Americans have had the same legal rights under the Constitution. Our federal government has a policy of equal opportunity for all." Equal opportunity, however, is in short supply, leading to the disproportionate presence of minorities in the military. Faced with few other opportunities, many poor and minority youths join the military. This classist phenomenon (unfair towards people of low economic status) is known as the "poverty draft," and the armed forces take full advantage of it.

Promising job training as an appeal to the disadvantaged, the Army is able to attract enough soldiers to perpetuate itself. The training, however, is often woefully inadequate. Studies show that only 12% of men and a mere 6% of women actually use their military skills after being discharged. Unemployment statistics

also speak ill of the military's job training ability. Unemployment rates are higher for veterans than for non-veterans of the same age. The Veterans Administration estimates that 1/3 of all homeless people are veterans.

During the Gulf War, 50% of the frontline troops were people of color. Sixty per cent were people of color and/or working class. Today, 44% of the women in the U.S. Army are Black, more than three times the proportion in the general U.S. population.

The poverty draft is—officially—voluntary. However, people of color do not always have the luxury of even such a limited choice. When a real draft is in effect, they find themselves disproportionately called upon to "serve the country." In the 1960s, 30% of eligible Blacks were drafted. Only 18% of eligible whites met the same fate. In 1965, 38.4% of all Black draftees served in combat units. In addition, 50% of the Latinos in Vietnam served as combat troops.

Once in the military, whether drafted by law or by poverty, national minorities face institutional racism in job assignments and discipline. Today, people of color comprise 32% of the enlisted ranks but only 13% of the officer corps. This suggests a high degree of racism within the selection and promotion procedures.

There are several other means by which to spread information on high school campuses. For example, all high schools have a school-run newspaper. Though these are usually ridden with sports victories and other aspects of typical high school life, I have found that when an article is not run-of-the-mill high school newspaper material, a large number of students take the time to read it. Though there are designated newspaper staff members, the majority of them will accept articles or letters to the editor from other students. Facts and figures about JROTC are helpful, and quotes from the military textbooks used in the program are blunt evidence of the racist, homophobic, and ableist nature of the program.

The only disadvantage at some high schools is that there is a possibility that an article against JROTC may be censored, if printed at all. Unfortunately, school administrators do have the legal right to censor school newspapers according to the 1988 Supreme Court decision Hazelwood School District v. Kuhlmeier. The administration's "right" to censorship should not be a discouragement, however. If a school newspaper will not print an article, you can publicize the censorship to draw attention to the issue. Plus, a student is still free to make her or his own zine or leaflets. Any form of media that is made and paid for by students cannot be censored by school administrators. If ever challenged on this issue (as I once was) students should tell the administrators to check with the local ACLU (American Civil Liberties Union).

Other ideas for action: Pass out pamphlets to students at the beginning of the school year, letting JROTC students know that they have the right to transfer out of the program. Create a display in the school library or at other strategic high-usage areas in the school.

Students in Bethlehem, PA and Cottage Grove, OR helped stop JROTC by circulating a petition. Students in

Seattle helped prevent a military academy by leafletting at the target high school. In Richmond, CA, students contributed to the successful campaign by speaking at a crucial school board meeting. Students in Concord, CA are planning an "Increase the Peace Day" at their school. By getting the information out through firm, but non-violent, direct actions, it IS possible for high school students to get JROTC terminated at their schools. It will require us as young people to remember our potential, our strength, and our wisdom which has so many times been invalidated in our lives. Any young person is capable of modeling true radical action in this manner. All it takes is a small group of people to initiate it and be involved in each of the actions. Not only will the school be saved from direct militarism, but each individual involved in the action will experience personal empowerment.

Direct action is about taking control of the situation and doing something on your own rather than waiting for some appointed person to do it for you. It is the essence of political empowerment to overcome the powers that be.

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women, identity, culture, collaboration: yay! another great big feminist art project

by denise delgado, natalia mager, amy marino, amera rizk, and many others



You know, we never *meant* to have it be this complicated, or involve so many people. It was just going to be four young women art majors interested in collaborating with each other. We wanted to deal with women's issues and we were going to do maybe a mural, or something. But I think when you're dealing with feminism, which so often overlaps into race, age, and class issues, things tend to get pretty big and all-encompassing. Feminist art has a tradition of being large in scale and vision like Judy Baca's *Great Wall of Los Angeles* and the CalArts *Womanhouse* project.

Which is why, in conceptualizing our project, we had such a hard time pinpointing our area of concentration. During our planning sessions, one of us kept saying, "So, this should be about young women..." And in a sense, it is. Our project (which as yet has no title) deals with issues of identity, of empowerment through self-definition and awareness of the way we're conditioned socially. A lot of what we learn as young girls and women is really destructive—hurting our minds, our bodies, and the way we live our lives. We want to demonstrate that young women can invert this to *construct* strong, aware, assertive identities.

We also realized how limited our own positions and experiences were. Although, collectively, we represent four different cultures and definitely have a lot to draw on from our own lives, we are also all around 18 or 19 and have privileged status as college students. We decided we needed the help of some extra voices. We are eliciting the help of various other girls and women in putting together an exhibition of self-portraits as part of our project. Self-portraits are a powerful way of dealing with identity issues, because when you represent yourself through art,

you are both defining yourself and reflecting the influences that shape you. We have been working with women at places like Just For Girls, Planned Parenthood, and senior centers in order to include perspectives from women of all ages and cultures. It has also been really important to us not to look at this as some humanitarian thing, like, "Oh, we're giving all these women a chance to be in a big important art exhibition! Lucky them!" Instead, we feel flattered and grateful whenever anyone has been enthusiastic about talking about their lives in this way. It's becoming a really cool learning experience.

The self-portrait exhibition is really only a part of our project. The final enterprise will be a week-long Pittsburgh gallery installation (manipulation of the environment rather than the display of an object), and the opening of the exhibition will be an event including sound and performance. We're also going to make Pittsburgh our own big art gallery by distributing washcloths (kinda provocative, when you think about it) with words and images on them.

And this is the part where we beg. If you or anyone you know would like to contribute to the self-portrait exhibition (and we would loooove anything you've got), please send it to:

The Second X, c/o Denise Delgado,
Box 1935, 1060 Morewood Ave.,
Pittsburgh, PA 15213-3827

Draw, paint, collage, use words or photography—it doesn't matter if you "can't draw." Draw, shmaw. Females only, please. As long as it represents you, anything goes. Please write your name, age, city, and state on the front somewhere. Thanks in advance!

There is a reason we, as Americans, cannot find a simple solution to militarism: peace is a simple ideal which cannot be attained by simple means.

When the word "peace" is mentioned, one of the first things that comes to our minds of pop culture and society is the 1960's atmosphere of free love and expression—a perfect example of having the right idea but getting lost somewhere along the way. Not to say that all the hippies were wrong, but let us not forget where most of those happy spirits are today: wearing suits and ties everyday to work, now and then catching a breath to look back on the "good ol' days" when everything was so carefree. One may review this unfortunate sequence many times over, eventually coming to wonder what exactly peace really entails. I believe that this quandary is the root of all our problems. What cannot be clearly defined creates a barrier in communication. How may a thing be learned if it can't be written down? If not directly stated with a working definition, how can something be viewed as a truth?

As students, we endlessly study the literature of transcendentalists, memorize speeches of civil rights leaders, and idealize their nonviolent protests, their acts of civil disobedience. We search for that part of their character that made them remembered for peaceful objection. The quotes of Martin Luther King and of Gandhi are now on buttons and bumper stickers. "It is possible to live in peace," Gandhi said. But stop picking out the quotes. Stop thumbing through Henry David Thoreau and read his words carefully, completely. His secret is often overlooked and is the same secret of MLK and of Gandhi. It is something in their souls beyond the written and the spoken word, something we all have.

Some of us call ourselves pacifists: we refrain from violence in our everyday lives and take part in other forms of peaceful protest. These are the forerunners of a world without war and are indeed positive and necessary steps toward disarmament. First and foremost, however, we must know **who we are**. We have forgotten. As Thoreau suggests, we can find ourselves through simplifying our lives, through solitude, and through exposure to Nature. And this is not something to be slapped on a t-shirt with a cute jumping dolphin. True peace is by no means easy to accomplish—it is without a definition and must come from within.



Loneliness and desperation, all things that lead to violence and a "need" for militarism, reflect our unfulfilled desires to be conscious and awake on the inside—we are wrong to look outside first.

As our society becomes increasingly complex, it grows more difficult to grasp one's own purpose and to reach a state of equilibrium—or even have the belief that it exists. It does, and for peace within our families, our communities, America, or the world, we must search honestly as individuals. Inner peace must not be trivialized. It is not a Fruitopia commercial. It is real.

— Susie Aycock

ASIAN-LATINO UNITY!!!

By Ngoc Anh Phan

Right now, in most communities, Asians and Latinos don't get along very well. The main reason for this, I think, is because the two tightly-knit communities don't INTERACT very much. I'll be the first to admit that I don't know very much about Latino culture, but two other Asian-American women and I were to learn, ready or not, about the cultures of three young people of Mexican heritage. Together we were thrust into a different climate, a different culture, a different country, halfway around the world, on a nearly-month-long journey through Vietnam this past March.

First, a little background: The American Friends Service Committee (AFSC) office in Portland, Oregon is the home of a great project called the Latin American/Asia Pacific Program. This program has been in place for a few years, and it works effectively to bring members of these two cultures together. In the Portland metropolitan area, there are large numbers of both minorities who have immigrated in search of a better life.

This trip to Asia was made possible through generous grants, donations, and innovative fund-raising. Other trips to Latin and Asian countries are being planned, too. Our delegation consisted of: Ngoc Anh "Anne" Pham, 25; Chau "Christine" Pham (no relation), 25; Gabriella Vallejo, 18; Maria Sanchez, 18; Jesus Solis, 20; me, also 20; and our fearless leaders, LAAP Director Don Callanta and Youth Outreach Coordinator Marco Mejia (they wouldn't tell us how old they were).

There were several commonalities between the two seemingly opposite cultures that we discovered before, during, and after the trip. Vietnam and Mexico are both incredibly poor countries with chasmal disparities between the ultra-rich and barely-surviving. It was obvious, I mean, if you think about it, but the point really didn't hit home with me until Jesus commented while walking

among the bamboo pole and banana leaf huts in Hanoi, "This is just like in Mexico—you have these tiny huts right next to huge villas." Just like in Mexico! Imagine: provincial Hanoi having something in common with bustling Mexico City.

Both cultures emphasize super-tight family units. Since everyone in the delegation grew up with this, I'd say we all got rather protective of one another. Also, I believe that many young people of both cultures join their respective gangs when they get to the U.S. because they feel a need for a kind of "protection" that their families aren't able to provide. If social service agencies provided safe spaces in which youth from both cultures could feel safe together, maybe we'd have fewer turf battles—and less police intervention.

Finally, but perhaps not so socially significant, we share a lot of the same food! Gabbie and Maria especially liked to amaze me by scarfing down sliced chiles. Everyone seasoned everything with lime and peppers and soy sauce. Rice seems to be a staple in all households concerned, and, I had to admit, Vietnamese cha gio, or egg rolls, do look a lot like fried burritos. Mangoes, guavas, coconuts, and flan custard were all common desserts.

Sure, there are lots of differences between these two cultures, but what would you expect? I'd like to challenge you to explore other cultures—cultures that you would never think you'd immerse yourself in. A trip to another country might not be possible, but really, other lifestyles are all around you.

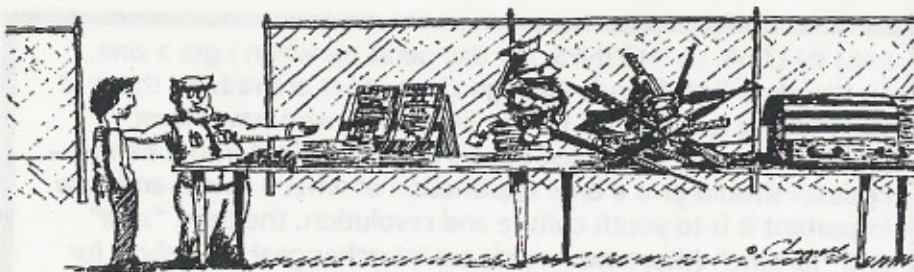
The Portland AFSC address is: 2249 E. Burnside, Portland, OR 97214.



I AM IN LOVE WITH ZINES. my day perks up when i get a zine. i met my two best friends through zines. zines are rad. for those of you that are reading this for the first time—who have never picked up a copy of stapled papers and dove right into it before—i guess i should give a brief explanation of what a zine is and how important it is to youth culture and revolution. the term "zine" and "fanzine" (those two words are interchangeable) is short for "magazine." they are do-it-yourself productions that give voice to those whose experiences and opinions aren't widely expressed elsewhere.... what you are holding in your hands right now is a zine: the culmination of much time, effort, and love. communication is the key. it's all about the c-word and networking and bouncing ideas and opinions off one another.... when i walk into the grocery store and stare at the magazine rack all i see is propaganda: lies and standards set by the people in power (which as we all should know are rich white straight men) and i'll walk out empty-handed and run home to my mailbox to see what new zines i got that day. i'll curl up in my room, free from all the people that tell me i'm just a kid/i'm just a girl/i can't change the world, and read.... i'll read the truths of so many kids that finally have an uncensored forum to yell and cry and heal and inform and incite, free from the burdens of adulthood.... so while your average jane/joe teenager is out partying all night, there are a whole slew of kids overtaking the copy shops and crowding the mail boxes for love of the zine and the hope and action it inspires. KID REVOLUTION IS ABOUT KIDS AND REVOLUTION AND HOW IMPORTANT THE TWO ARE TOGETHER.

XOXO witknee hubbs

kids connect!
JUNCTURE 99 ★
 is a pen pal network
 and here's how it works:
 YOU
 send your name, address, a 40 word
 or less description and \$1 or 2
 stamps (negotiable) to
 Juncture 99 c/o Marie po box 68235
 Grand Rapids MI 49516
 your ad, along with others, will
 be compiled into a big listing in
 the form of a zine, which YOU will
 receive.
 In order for this project to be complete YOU need to be a part
 of it! (besides, who doesn't love mail?)



... YESSIREE, AND IT CAN ALL BE YOURS!!

A LESSON IN DECEPTION: UNDERSTANDING MILITARY BROCHURES

By Cullen Nawalkowsky

Those who read the Fundamentalist Christian comic-tracts of Jack Chick understand that some of the funniest material isn't a joke at all. For some of the strangest twists of logic, boldest lies, and outright fantasies, check out the fine crop of recruiting pamphlets the Army distributes periodically. They serve as an entertaining insight into the military's ideology and current recruiting strategies, as it struggles to stay "with it" and market itself to women, students, people of color, and poor people. Let's examine a few, shall we?

Army Adventure - Good for a Lifetime

A recruiting pamphlet for the cultured elite. The Army makes offerings to the potential recruit with a strong aesthetic sense and a thirst for excitement. The Army provides not only "Adventure From Day 1," but also the "Night Music" brought by the "distinct sound(s)" of a 155 mm Howitzer and the Patriot Missile. The most bizarre attraction advertised in this pamphlet is the claim that "Your Army assignment could lead to exotic adventures in dining... You could try kimchi in Korea, authentic Mexican dishes on the border, or enjoy bratwurst in Bavaria." Better enjoy it while you can, G.I.—you're there to clear a path for McDonald's and Taco Bell. "Experiencing new cultures can be an adventure in and of itself." And so can decimating them, I'm sure.

You and the Army - What You Can Expect

"It all starts with the Army Recruiter, who may be a man or a woman." This is how we begin our journey into the sweeter, more sensitive military of the '90s. The Army is a learning adventure, where nurturing (yet firm) personnel guide bright-eyed men and women through grueling (yet rewarding) experiences—basic training is a kind of Zen voyage into the inner soul. "You're tougher, more disciplined. Tired, maybe, but you seem to bounce back faster each day.... Male or female, you'll wonder how you've learned so much in a few short weeks." It's equal opportunity training for a kinder, gentler type of imperialism.

ARMY: What's in it for you?

A brochure targeted mainly at African-American males in high school. Using testimonials from Black servicemen (and one woman), the Army promises to "Turn your life around," with a heavy focus on "discipline." This brochure relies heavily on the conservative myth that it is judgment of character, not racism, that determines employment policies towards Black men. Therefore, if African-Americans simply tough it out, internalize self discipline, and develop strong character, racists will suddenly stop discriminating. And, of course, the Army will be the impetus for this bootstrap-pulling. Virginia Governor L. Douglas Wilder and General Colin Powell provide the examples of "What you can become if you apply yourself"—a cog in the two-party machine and a leader of the most massive slaughter in recent memory, respectively—er, I mean, community leaders highly respected for their great achievements.

Army Skill Training. Your Key to the Future.

In today's era of technological specialization, the Army needs smart folks like you to be watercraft engineers, psychological operations specialists, topographic surveyors, and, uh... clothing and fabric repairers. The first few pages of this brochure capitalize on the "Information Superhighway" hype, claiming that the Army can help those who enlist "Get an edge on the next century." This one seems particularly addressed to potential recruits who have completed some college or vo/tech training, but who might be struggling with their next step in life. With skills training in such high-tech, futuristic fields as lodging specialist and food service specialist, who could resist signing up for the Army right now?!

Army Education Opportunities and Financial Aid Benefits

This one's a bit bo-ring, obviously directed towards students in need of cash. Sure, I'd like to make money for tuition, earn credits, receive financial assistance, and get loans repaid—but can the Army guarantee I'll be alive to reap these wonderful benefits? This one also conveniently forgets to mention that to be eligible, soldiers need to pay a \$1200 deposit into the program. As a result, the military has actually made a \$720 million profit from the GI Bill. Sooo generous!

This list is far from exhaustive—the military periodically distributes recruiting material directed at women, Latinos, spouses, youth, cooks, and just about every other group imaginable. Learn the tricks they play with facts and slick advertising techniques, their methods of targeting poor and oppressed communities, and the way they use dominant myths and ideologies to their advantage. The Army claims that it will help you "Get an edge on life"—but if you value your life and the lives of others, get an edge on the Army through intellectual self-defense.

P.S. I wrote this as a warning after visiting a recruiter during my CCCO Freeman internship.

